

THE HERALD

PUBLISHED BY
VOL. XIV. ABEL STEVENS, Editor.
FRANKLIN RAND, Agent.

TO THE MEMBERS OF THE M. E. CHURCH
WITHIN THE BOUNDS OF THE MAINE
CONFERENCE.

Fathers and Brethren.—In my last communication to you it was my object to make a fair and correct statement of the financial history of the Maine Wesleyan Seminary. The statement was intended to be general, and not to include every little item of expense to which that institution has been exposed. It ought to be sufficient to silence for ever all complaints against the financial tact and integrity of the trustees. It is only wonderful that this exposition, so much to the honor of the seminary, so conclusive against all suspicion of extravagance, has never been given to the public before. Had it been timely published, it would have saved volumes of unprofitable complaint.

To satisfy still further the friends of the institution that it is right and honorable on the part of its trustees and overseers, attention is called to the following appeal to the people of the state, which has been sanctioned by some of the highest and most responsible persons in Maine. Let it be faithfully perused by all the friends of education in our church; and they will perceive that the Maine Wesleyan Seminary lives yet in the affection and respect of those whose commendations are not to be lightly esteemed.

Most affectionately yours,
B. F. TEFTE.

TO THE PEOPLE OF MAINE.

The Trustees of the Maine Wesleyan Seminary, confiding in the intelligence and candor of the citizens of Maine, and trusting to that broad liberality which has ever characterized them in reference to the Literary Institutions within its borders, would most respectfully solicit the attention of the public to a brief statement of the history of the above named seminary, to a faithful and honest exhibition of its present condition, and to a few plain reasons why it is thought to merit immediate aid from the numerous friends of education among the people of this state.

The Maine Wesleyan Seminary is the oldest manual labor school in actual operation in this country. When it was undertaken, it was regarded as a highly desirable but doubtful experiment. Though vast good might be accomplished in a short time, by extending the means of self-education to hundreds, who otherwise must have remained in ignorance and struggling ignorance, it was yet very liable to expend considerable sums in making the great experiment. Mechanic shops were to be erected and furnished with a variety of tools and apparatus. A large tract of land was to be cleared, fenced and reduced to a state of profitable cultivation. The enterprise was to be expanded according to the increasing patronage of the public and the consequent enlargement of the school. All these things would require money. Through the liberality of a single benevolent individual, Luther Sampson, Esq. of Readfield, quite an amount of real estate had been conveyed to the trustees; yet the institution in its incipient state was entirely destitute of funds. These have been successively received, to some extent, from a generous public; and the school has flourished beyond the most sanguine expectations of its friends. From the annual and quarterly catalogues it is very safe to say, that it has educated wholly or in part, including both sexes, about three thousand individuals; one thousand of whom are supposed to be now residents of Maine. It has fitted not less than three hundred young gentlemen, mostly in the most indigent circumstances, for college; and about the same number, who have enjoyed no higher education, for the liberal professions. It has also annually furnished, during the greater part of its existence, from twenty to fifty teachers of common and high schools. Its students, it may be said without ostentation, in some known instances, have proved distinguished benefactors of the state in the halls of legislation, of the professional chairs of several respectable colleges, of the medical faculty in this and the adjoining States, and of the pulpits of all the Christian denominations.

The present condition of this institution, in a literary point of view, is prosperous. It has had a larger patronage than any school of the same grade in the state. It furnishes instruction in all the departments of literature and science, besides employing from one to three teachers in ornamental studies. Its finances are not equally encouraging. During its early history, while striking out and testing the grand experiment of self-education by manual labor, considerable debts were contracted in the purchase of stock for the shops and farms. In no other way could the experiment have been made. With all subsequent prosperity it has never been able to liquidate these debts. It has only defrayed current expenses and made necessary repairs. The substantial building, however, was erected to remove all preliminary embarrassment and erect a convenient boarding-house, through the reaction of the wide spread speculation of those years, were only so far paid as to accomplish a part of the above object, leaving the seminary nearly as much indebted as when it began. Besides the seminary building, planned and constructed in the infancy and indigence of the enterprise, has now become totally unfit, to some considerable extent, for the purposes of its design. A new edifice is imperiously demanded. Without one, the school must inevitably decline. Hence two objects, the payment of the debts and the erection of a new building, are united. Generous individuals have already become responsible for the first, provided the friends of education and of the institution, throughout the state, shall accomplish the second. The latter, therefore, is the object of the present appeal.

Among the reasons for laying this object before the people of this state, without distinction of sect or party, are the following:—

First.—In every material sense, the Maine Wesleyan Seminary is and has been the property of the people. Though, like every other flourishing institution in the country, it has taken its position and acted under the auspices of a particular Christian denomination, it cannot, in any truth or propriety, be said or supposed to exert an influence for one sect, which does not as truly exert for all others. It is perfectly accessible to all persons of good moral character. The privilege of admission to the laboring department is extended to all persons, irrespective of denominations or parties. It is exclusively a literary, in no sense or degree a theological, institution. The chief remuneration accruing to its immediate friends and patrons, in return for their heavy pecuniary and moral responsibilities, is the intangible though real and worthy satisfaction of contributing something to the science and civilization of their country and age.

Secondly.—The collegiate and theological institutions of our state are immediately interested in the prosperity of this school. It has hitherto extended to them a very liberal patronage. It has sent them at least as many students as any other in the state. There is also a certain portion of our young gentlemen, who, in the absence or decay of this seminary, would patronize institutions in other states; and who, when their preparatory studies should have been finished, would enter colleges and graduate abroad, leaving our own colleges to suffer for the loss.

Thirdly.—The same general fact will apply to the learned professions. Experience has demonstrated, that if our youthful aspirants to the bar, or to the medical profession, are by any

THE HERALD

THE BOSTON WESLEYAN ASSOCIATION, FOR THE NEW
BOSTON AND PORTLAND,
WEDNESDAY, NOVEMBER 29, 1843.

means induced to go south or west to acquire their education, they will there form their friendships and connections, there learn the opportunities of business and settlement, and there ultimately locate; while their places are supplied (for their places must be supplied) by illiterate and undisciplined men, to the great detriment of the people and dishonor of the state.

Fourthly.—The amount necessary to be immediately raised to insure the recovery and continued prosperity of the school, being about \$12,000, imposes a heavier burden upon its immediate friends, than they are fully able to bear. After mature reflection, the trustees have unanimously concluded, that if external aid is not immediately extended to them, the school must inevitably decline.

Finally.—This object is thus generally presented, because many individuals, without distinction of sect or party, and of the highest consideration in the state, as will appear from the annexed testimonials, have not only suggested but advised and sanctioned it in the most generous terms. They have been pleased to express their satisfaction with the institution. They have assured us that the liberal and enlightened citizens of the state, in view of what the seminary has done and will with propriety continue to do for the people, are fully prepared to sustain it. Some of them have pledged their assistance in obtaining a grant from the state. But, after weighty and mature reflection, we have determined to waive all application to government, and to lay the object directly before the consideration and generosity of the people.

To that people, in view of the emergencies above stated, in view of all the circumstances and reasons herein set forth, in view of the known candor and liberality of the citizens of Maine, do the trustees of the Maine Wesleyan Seminary, by their agents, and under the direction of their financial secretary, most respectfully, urgently and hopefully appeal. In behalf of the trustees,
B. F. TEFTE.

East Poland, Sept. 20, 1843.

From the *Ex. Governors, State Officers and Representatives to Congress.*

Believing the above address and appeal to the people of Maine to be worthy of general consideration, and entertaining a high opinion of the object therein set forth, we the undersigned, most cheerfully commend it to the liberality of the friends of education throughout the state.

WILLIAM KING,
SAMUEL P. SMITH,
ROBERT P. DUNLAP,
EDWARD KENT,
JOHN FAIRFIELD,
JOSEPH HERRICK,
HANDELL HANLIN.

From the *Officers of Bowdoin and Waterville Colleges.*

The subscribers, confiding in the statements and sympathizing with the object of the above appeal, do cordially recommend it to our friends throughout the state, as worthy of their attention and support.

LEONARD WOODS, Pres.,
THO'S C. UPHAM,
ALPHRED S. PACKARD,
P. CLEVELAND,
D. N. SHELTON,
GEO. W. KEELY,
J. R. LOOMIS,
J. T. CHANDLER,
M. B. ANDERSON.

From the *Herald and Journal.*

BIBLICAL CRITICISM.

Mr. Editor.—I beg leave to make a few extracts from your paper from the *Biblical Journal*, a work published by "Rev. H. Rond, Professor of Biblical Literature." In Vol. 1, No. 4, p. 160, is a very able and interesting article entitled "The Validity of our Received Text," by Rev. Zolokiah S. Barstow, of Keene, N. H. On the disputed text, found in 1 John v. 7, he remarks as follows: "Griesbach gives it up entirely as an interpolation."

"(1) The evidence against it is that it is not found in the Greek MSS of ancient times; nor in all the Latin MSS, and the Protestant Reformers marked it as doubtful. It is in the *primitive Liturgy of the Greek Church*. It is found in the *old Latin version*; the oldest version of the New Testament that was ever made! Nor can it be believed that the first translators would have introduced it without having found it in the Greek! Besides, it is quoted by *seven of the ancient Greek Fathers*; viz. Clement of Alexandria, Dionysius, Basil, Athanasius, Diodorus, Cyril and Maximus; a complete proof that it was in the *Greek Testaments*. It was quoted by numerous Latin Fathers, without any objection being made by any of the heretics of the validity. It was quoted by Tertullian, A. D. 200, and by Cyprian, A. D. 255, when it could easily have been shown whether it were genuine or spurious."

Rev. Mr. Barstow says in conclusion: "It is believed, therefore, that the common Christian may dismiss his fears in regard to the validity of our received text; and that he may have confidence in it as 'the pillar and ground of the truth.'"

Another remark from the same gentleman I shall here introduce, although, in order of place, it preceded those above quoted. He says: "I will just advert to the emendations of Eusebius, in the time of the Arians. It can be fully established that 'he altered some texts,' that he introduced *doctrines and sections*, and that there is reason to believe that he *dropped* the celebrated text of the heavenly witnesses, 1 John v. 7."

Much valuable information respecting manuscripts and versions is contained in the examination of Mr. Barstow. His remarks on Acts xx. 28, and on 1 Tim. iii. 16, are also highly interesting, and, in my own view, entirely conclusive; but their length is too great for an article like the present.

I would myself further remark that there were no other arguments in favor of the genuineness of 1 John v. 7, the fact of its having been constantly found in the *old Latin version*, would seem fully sufficient. "This version was made in the first century, and therefore whilst St. John was yet alive." It must have been translated from some of the *earliest Greek copies*, if not from the *autograph* of St. John himself. If from one of those copies which were first taken, one or more of them must have been from the *apostle's own manuscript*. The verse must, therefore, have proceeded from the pen of inspiration, if it was found in those first copies. Interpolation was, at that early age, impossible to have been attended with success; immediate detection and exposure would have been the consequence. Nor is it possible that the copy from the original MS. should have contained it, unless St. John himself had written it in his own MS. Any such addition would have been

quickly exposed, as the first Christians were extremely careful in preserving the sacred writings in their original purity. Had the interpolation been suggested in any instance, reference might have been easily made to the *hand-writing of the apostle*, which would have been decisive. As such was not the case, it follows that the verse is genuine. It must have existed in the first Greek MSS ever written, and, of course, in the Greek of St. John. It is well known also that there are other and various reasons for believing it no interpolation; but the brevity intended to be observed in this article, precludes the consideration of any except those above-mentioned. Together, they form a mass of evidence, which, it would seem, must carry conviction to the mind of every one who carefully examines it.

PHILO VERITAS.

From the *Christian Advocate and Journal.*

MISSIONS.

Dear Brother Lane.—With pleasure I enclose you one hundred dollars in aid of the Missionary Society, and beg leave to add a few lines.

Meeting with a young mechanic, who had lately read a "Memoir of Norman Smith," he spoke to this effect:—"Several years I have given about one fourth of the profits of my calling to charitable purposes, and have thereby saved enough to keep my little family above want, should I be called away by death; and so soon as I reach that point, instead of giving one fourth, I will give all my profits, and thus follow Norman Smith as he followed Christ; for I fully accord with the sentiment expressed in his Memoir, page 39: 'Do not the favor to publish below the extract to which he referred, and perhaps others may be inclined to do it. Yours in the Lord, "ZACCHEUS."'

"In regard to pursuing business with the view of getting property to be used for the Lord, a voluntary one, I have no objection. Christian men of business do by no means feel its importance as they ought. At a time like this, when funds are so much needed to send the Gospel through the world, I see not why young men of enterprise and piety may not and ought not to devote themselves to business for the sole purpose of accumulating means to bring them up in the expectation of inheriting a fortune. Facts innumerable and most melancholy are daily pressing this lesson on their attention; but they will not learn it. It has been thought by some that Mr. Smith went beyond the demands of Christian duty in giving so large a proportion of his property to benevolent purposes. Of this he was certainly the rightful judge. Having made what he deemed a competent provision for his wife and children, he felt that what remained was the Lord's, and to him he gave it; and though the selfish may wonder, and the worldly deem it injudicious, the unworldly and the true Christian will show that he acted with the soundest Christian discretion, that he did what was best for his family, as well as what was right and pleasing to his divine Lord. His fatherless children have a better portion than of silver and gold; and their prospects of happiness, here and hereafter, are far greater than if they had been left heirs, each, to an estate of tens of thousands. The advice of good old Cyprian, in the third century, to the father of a family, who exalted himself from the duty of benevolence, under the plea of a numerous family, is both wise and beautiful. 'Think not him a father to your children who is a feeble and mortal man, but seek another father who is eternal and almighty Father of all spiritual children. Let him be the guardian and provider for your children: and the protector of them by his divine majesty against all the evils of the world. Alas! too true was the dire presage that thou on heavenly possessions, you are seeking to commend your children to Satan rather than to Christ; you commit a double sin; for you neglect to obtain for your children the protection of God, and you teach them to love earthly possessions rather than Christ.'"—Menn. N. Smith, of Hartford, Conn.

From the *Herald and Journal.*

A LETTER FROM A SOLDIER IN AMERICA TO HIS WIFE IN ENGLAND.

(Written immediately after the battle of Bunker's Hill.)

My Dearest Love.—Before these lines reach thee, grim death will have swept me off the stage of life, and filly repulses will be feeding upon the form to thee once so dear! No more shall these eyes, now swimming in the shades, behold thy lovely person, or gaze with delight upon my dear—dear infant. Yesterday we had a battle, and I was killed. I was wounded. I have received two balls, one in my groin and the other near my breast. I am now so weak, with the loss of blood, that I can hardly dictate these few lines, as the last tribute of my unchangeable love to thee. The surgeon informed me that three hours will be the utmost I can survive. I cannot doubt, will show that he acted with the soundest Christian discretion, that he did what was best for his family, as well as what was right and pleasing to his divine Lord. His fatherless children have a better portion than of silver and gold; and their prospects of happiness, here and hereafter, are far greater than if they had been left heirs, each, to an estate of tens of thousands. The advice of good old Cyprian, in the third century, to the father of a family, who exalted himself from the duty of benevolence, under the plea of a numerous family, is both wise and beautiful. 'Think not him a father to your children who is a feeble and mortal man, but seek another father who is eternal and almighty Father of all spiritual children. Let him be the guardian and provider for your children: and the protector of them by his divine majesty against all the evils of the world. Alas! too true was the dire presage that thou on heavenly possessions, you are seeking to commend your children to Satan rather than to Christ; you commit a double sin; for you neglect to obtain for your children the protection of God, and you teach them to love earthly possessions rather than Christ.'"—Menn. N. Smith, of Hartford, Conn.

From the *Herald and Journal.*

THE DYING BOY AND HIS BIRD.

Upon his couch at set of sun,
Dying boy with weary breath,
Tears falling slowly one by one
His heart relieved,
The little bird upon his hand
Had ceased to sing.
Nor heeded though the west wind fanned
His folded wing.
Father or mother had he none,
That fair-haired boy,
One sister watched the pillow lone
On his bed lay.

"I weep, dear sister," faint he spoke,
"And 'tis enough for grief,
To think how soon must fall the stroke
That kills my moments brief."
"Never more the morning sun
Mine eyes shall see,
Nor half its glances e'er return,
Sister to thee;
But in the glorious realm of heaven,
Free from all pain."
The Savior hath no promise given
To me again.
"But sister dear, quite dead they tell me,
My bird shall be,
And that for evermore shall perish
His song and glee;
Though many a joy and sorrow
Has e'er been mine,
All are the dross of sorrow,
Mind I resign."

"When, sister, you have bid me
Love and forgive,
Banish all evil thoughts—ah
Then I believe;
But in my heart's voice
Breathes as from heaven,
That ties which love hath bound
God ne'er has given."
Calm, not of earth, had fallen
On his brow,
Calm like moonlight dreaming,
In loneliness lone.
Awe round his sister's spirit
Heavily cinged,
As if the air were hushed
With angel's wing.

"Sister—bend low to kiss me,
Strange shapes are gathering round,
Speak! say that thou wilt miss me,
When I am in the ground,
Father—dear mother—bending,
Bend to me—
See—there are birds in heaven—
See—sister, see!"
He rose—then flower-like drooped to wither
Upon his breast, and with a quick, sharp shiver,
Sunk into rest.
Heaven claimed the gentle spirit,
Earth clasped the clay,
And his bird in wilder warblings,
Sung its heart away.

WESLEYAN JOURNAL.

ENGLAND ANNUAL CONFERENCES OF THE METHODIST
WEDNESDAY, NOVEMBER 29, 1843.

For the *Herald and Journal.*

THEATRICAL EXHIBITIONS.

Mr. Editor.—There is a growing evil connected with the annual exhibitions of our public high schools. In many cases nearly one fourth of the whole term is spent in preparation for a splendid display. Next and sound orations upon interesting topics will not suit the popular taste. There must be low and witty colloquies—those which show only the worst features of human nature, or the vulgar are not pleased. All the mimic arts of the stage are practiced, as far as the young orators are capable, to give glee and entertainment to the festival. I protest, Mr. Editor, against all such exhibitions. How can grave ministers of the Gospel, who antagonize the popular theatre, countenance by their presence and smile such foolish displays? Who is responsible for such needless and worse than needless expense of money and waste of time? Shall the teachers or the people bear the blame? How disastrous are the moral and religious effects of such exhibitions upon the young! they will exert a worse influence than an occasional visit to the theatre, because in the Academy it seems to have the sanction of religion. It is time that visiting committees should speak out on this subject. They have the power to stop this evil at once. Clothing with public authority let them denounce it as it deserves.

Vermont.

From the *Boston Medical and Surgical Journal.*

THE GROWTH OF THE BEARD MEDICALLY CONSIDERED.

To the *Editor of the Boston Medical and Surgical Journal.*

Sir,—Deeming the subject of the human hair of no inconsiderable importance in a medical point of view, and being fully of the opinion that much may be done towards the preservation of health by a clear understanding of the nature and uses of this appendage, we take the liberty of submitting to the profession the following ideas in relation to the subject.

It has been well remarked by physiologists, that "Nature in her works is never superfluous." Our Creator, when he made man, formed him in his own image, perfect. Not only was the body fashioned evenly and symmetrically in its proportions, but every part, every appendage, was given him for some wise and useful purpose. We therefore assert that the practice of shaving the beard, and thus depriving the face, throat and chest of that efficient protection which nature has provided, is one of those pernicious customs which an imperious and

happiness in God, through a crucified Redeemer. My dear brother should the spirit of the departed have any knowledge of things here below, and of the same time any intercourse with them, (though unseen) how shall I rejoice to be the guardian angel to attend them, and smile to see thee come, conquer the world and subdue the flesh. But if not, how shall I smile to meet thee on the bright frontiers of heaven. I first shall hail thee as thou art, and then will we strike our melodious harp to thy native mansion! I will introduce thee among the jubilar throng who tread the streets of the New Jerusalem. I first will lead thee to the sacred throne of God, where we will together bow, transported, at the sublime seat of the ever-adoring Jesus. Then will we strike our melodious harp of gold in the most exalted strains of harmony and love. Then shall our love be consummated, refined and eternal.

The world recedes, it disappears,
Heaven opens on my eyes, my ears,
With sounds so sweet and true,
Lead, lead your wings, I mount, I fly!
O, grave where is the victory?
O, death where is thy sting?

Dearest love, more would I say, but life ebbs out again; my tongue ceases to perform its office; bright angels stand around the gory turf on which I lie, ready to escort me to the arms of my Jesus; bending saints reveal my shining crown, and beckon me away; you, methinks my Jesus bids me come. Adieu—adieu—adieu—Dear Love.

JOHN RAYMOND.

The above is from an English magazine of 1825.

S. PUFFER.

For the *Herald and Journal.*

THE DYING BOY AND HIS BIRD.
Upon his couch at set of sun,
Dying boy with weary breath,
Tears falling slowly one by one
His heart relieved,
The little bird upon his hand
Had ceased to sing.
Nor heeded though the west wind fanned
His folded wing.
Father or mother had he none,
That fair-haired boy,
One sister watched the pillow lone
On his bed lay.

"I weep, dear sister," faint he spoke,
"And 'tis enough for grief,
To think how soon must fall the stroke
That kills my moments brief."
"Never more the morning sun
Mine eyes shall see,
Nor half its glances e'er return,
Sister to thee;
But in the glorious realm of heaven,
Free from all pain."
The Savior hath no promise given
To me again.
"But sister dear, quite dead they tell me,
My bird shall be,
And that for evermore shall perish
His song and glee;
Though many a joy and sorrow
Has e'er been mine,
All are the dross of sorrow,
Mind I resign."

"When, sister, you have bid me
Love and forgive,
Banish all evil thoughts—ah
Then I believe;
But in my heart's voice
Breathes as from heaven,
That ties which love hath bound
God ne'er has given."
Calm, not of earth, had fallen
On his brow,
Calm like moonlight dreaming,
In loneliness lone.
Awe round his sister's spirit
Heavily cinged,
As if the air were hushed
With angel's wing.

"Sister—bend low to kiss me,
Strange shapes are gathering round,
Speak! say that thou wilt miss me,
When I am in the ground,
Father—dear mother—bending,
Bend to me—
See—there are birds in heaven—
See—sister, see!"
He rose—then flower-like drooped to wither
Upon his breast, and with a quick, sharp shiver,
Sunk into rest.
Heaven claimed the gentle spirit,
Earth clasped the clay,
And his bird in wilder warblings,
Sung its heart away.

10a.

EPISCOPAL CHURCH.

Terms, \$2.00 in advance. Office over No. 1 Cornhill. NO. 42.

It has been said that man is naturally subject to no diseases except those which result from old age. And who can doubt, when contemplating the many hardships and toils of life, that there is much truth in the assertion? Behold how the beautiful female figure is constantly pressed out of all natural shape and symmetry, by the use of those "infernal machines," corsets and stays! See these wretched deformities pinning through their brief career, and transmitting to their offspring the feeble and imperfect organization of the mother. If we sanction the barbarous customs of our own country, let us not condemn the barbarous practices of other nations.

October 16, 1843.

A REMARKABLE ANSWER TO PRAYER.

In the county of A., there lived remote from a village, two pious females who had been recently united with husbands opposed to the gospel of Christ. These young women beheld with the keenest sensation, the dear partners of their lives pursuing a path which must end in everlasting death. Each had often carried her troubles and sorrows to the throne of grace, and laid them before one who knew the heart of each, and each had often shed the silent tear. As a great intimacy existed between these young females, they unbosomed to each other their feelings, and jointly agreed to spend one hour daily in praying for their husbands. They continued this praying for seven years, and their lives were effected. At length, with hearts full of anguish, they met to mingle together their sorrows. Their inquiry was, shall we no longer pray for our dear partners? must they, O woe! they be for ever miserable? They concluded, that although their prayers had not been answered, yet they would persevere even unto the end of life, in the course they had adopted; and if their husbands would go down to destruction, they should go loaded with their prayers. They moreover resolved to renew their strength, and to pray more earnestly than ever. Thus they continued for three years longer. About this time, one of them was awakened in the night by the mental distress of her husband. Sleep had departed from his eyes; distress and anguish had seized his soul, for the "years of these females had come up in remembrance before the throne of God; and the man himself could not but feel the tender anxieties of a distressed wife, who, upon his knees, in the greatest agony, now for earnestness, had entreated her to pray for him, for, said he, the day of grace is almost over, and the door of mercy is ready to be closed against me forever."

His distress, and the hope of his wife, continued to increase. As soon as the day dawned she went with an overflowing heart to tell her praying companion that God was about to answer their petitions. But great was her surprise, to meet her friend coming on the same errand, to tell her that God was doing wonders for her husband. Thus after ten years perseverance in calling nightly upon God, these Christian females had the unspeakable satisfaction of seeing both their husbands brought on the same day to realize their undone condition, and about the same time to accept, as it is hoped, the offers of mercy—Columbian Star.

SYSTEMATIC BENEVOLENCE.

Dr. Snell is the pastor of a small Congregational Church in North Brookfield, Mass. At the meeting of the A. B. C. F. M. Missions, Dr. Snell gave some account of the system adopted among his people for benevolent purposes. We give below an extract from the account, and the conversation which took place at the meeting of the board of missions. It is a happy illustration of what can easily be done by a benevolent people for benevolent objects. This was the time when our mission society commenced a little, and do it unitedly and on some regular system, and much will be effected. This doing nothing, or, acting only spasmodically, is soul-killing business.—Ch. Herald.

Rev. Dr. Snell said that in 1810, in the town where he resided, which contained 1100 or 1200 inhabitants, from \$3000 to \$5000 a year was expended for intoxicating liquors. This was the time when our mission society commenced a little, and do it unitedly and on some regular system, and much will be effected. This doing nothing, or, acting only spasmodically, is soul-killing business.—Ch. Herald.

It is known what each collector obtains, and what each district and each individual contributes. All the towns in the ministerial association have an annual meeting. The names of all the contributors are printed, with the amounts contributed, and copies go into every family, which answer as a receipt or acknowledgment. The inquiry is often made, "Have I obtained enough to obtain the Missionary Herald?" This is a great object with the collectors. They obtain twenty or thirty copies in this way. Thus the influence is spread all over the town. The church numbers 250 members. But six or eight have failed to contribute—a few from poverty, and three or four from parsimony—I don't know but they ought to be dealt with, for they are guilty of idleness. Our valuation in my society is \$250,000. They contribute \$500 or \$700 to foreign missions, and to all the other objects at the same time.

Dr. Anderson inquired of Dr. Snell how he preached on the subject of foreign missions.

Dr. Snell—I preach all the time, in doors and out.

Dr. Anderson.—Are the people vexed?

Dr. Snell.—Not at all.

Dr. Anderson.—Do you have any agents?

Dr. Snell.—Not on this subject. I am my own agent. Have only one set discourse in a year on the subject.

Dr. Anderson inquired about the Monthly Concert, which Dr. S. said was held on Sabbath evening, so as to give an opportunity for the wider diffusion of intelligence.

Some one inquired whether the people paid their pastor.

Dr. S.—The pastor never asks for more salary, but asks for more contributions. The pastor gives more than he is able, for example's sake. My good people, though I have not asked it, have been pleased to give me a little more salary.

Another inquired, Do you consider that agents are needed to stir up the pastors?

Dr. Snell.—If the pastor is not awake to this subject, he is not fit to preach on any subject. I don't object to agents, but don't feel the need of them. We let them go where they are needed.

